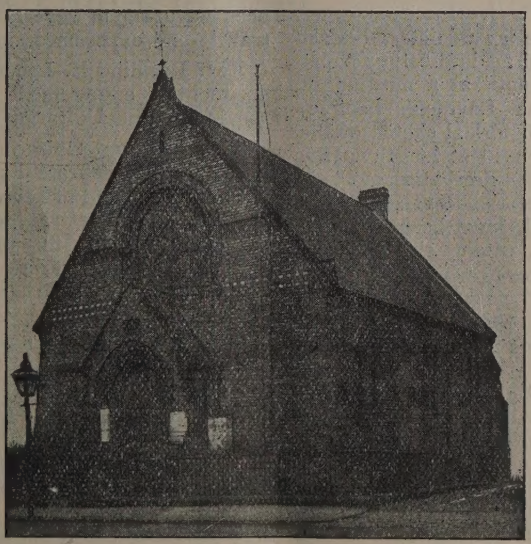
UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves !"—*Tennyson.*

No. 222. (Vol. XIX)—3. MARCH, 1922. ONE PENNY.



UNITY CHURCH, SOUTH SHIELDS.

See page 20.

Notes and News.

EDITOR'S NEW ADDRESS: Will all correspondents please note that owing to family considerations the Editor has now removed from Leicester, and that his address is, 4, ASHTON GROVE' CRYSTAL ROAD, SOUTH SHORE, BLACKPOOL.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

WANTED.—Annual Vols. 1, 2, 3. In answer to appeal in last issue for copies of these volumes there has been but little response. Two copies of Vol. 1 and one of Vol. 3 is the only result. Editor will exchange for more recent volumes.

NOW READY. — Vol. 1921 "Unitarian Monthly," bound up with index. Price, 1s., by post 1s. 3d.

RECEIVED Annual Report of American Unitarian Association, 152 pp. Packed full of information of Association work in its various departments, and every page is of considerable interest.

Also "Quarterly Bulletin," Meadville Theological School, U.S.A., containing Reports, School Notes, and a paper on "The New Individualism," by Professor R. J. Hutcheon.

Mr. J. Harold Smith, the lay minister, Belfast Domestic Mission, has read an interesting paper on "Our Domestic Missions" at a meeting of the Belfast Chapter of the Laymen's League, January 24th, including a historical sketch of the Belfast Mission. It is reported at length in the February "Non-Subscribing Presbyterian."

The evening discourses of the Rev. H. Fisher Short, of Bootle, Liverpool, have been reported at length in a local paper, giving rise to some controversial correspondence, in which Mr. Short has defended the Unitarian position.

We are pleased to learn that the Rev. J. J. Wright is approaching recovery after his recent surgical operation.

Our readers will share the general sympathy felt with Rev. C. Biggins, who has felt compelled to resign at Wandsworth owing to physical disability.

Our sympathy, too, goes out to Lady Bryce (who is a member of a Unitarian family) on the death of Viscount Bryce, her husband.

Dr. L. P. Jacks is appointed Hibbert Lecturer this year.

A meeting of the National Conference Committee was held in Manchester January 26th, when it was decided that the next Conference would be in Manchester, April, 1923.

The Rev. Herbert Barnes, Newcastle, was lecturer for the Tyneside Sunday Lecture Society January 29th, and his treatment of his subject, "Robert Burns and His Message," was well received.

At the Annual Meeting of the Sheffield District Association of Unitarian Churches Rev. C. W. Townsend advocated a Covenant Service for the purpose of strengthening Church consciousness.

The Ashton family, of Hyde and Manchester, of which Miss Margaret Ashton is well known for active service in various public capacities, was closely connected with our Gee Cross Chapel. Mr. Thomas Ashton was really a second founder of Owen's College. His son, Thomas Gair Ashton, is now Lord Ashton of Hyde; one daughter married the late Lord Bryce, and another the late Sir E. Tootal Broadhurst.

Rev. Margaret E. Crook, late of Norwich, has been appointed Assistant Professor of Biblical Literature and Comparative Religion at Smith College, Mass., U.S.A.

The Coventry local paper testifies to a noteworthy revival in the communal and spiritual of our Church of the Great Meeting House, under the ministry of the Rev. Leonard Short.

Rev. W. H. Drummond, the Secretary of the International Congress of Free Christians, has been lecturing at several of our churches on his travels and experiences in Europe and Palestine.

Rev. Rosalind E. Lee, B.A., has undertaken a six months' engagement supplying the pulpit of the Melbourne Unitarian Church, Australia.

The Swinton Unitarian Church, near Manchester, will celebrate its Centenary by a Grand Bazaar at the end of March.

Dr. R. F. Rattray, of Leicester University College, is to be the preacher for the British and Foreign Unitarian Association in Whitweek.

A serious fire in the vestry of Longsight Free Christian Church has destroyed its furniture and contents.

MINISTERIAL CHANGES.—Public welcome has been given at Hastings to the Rev. S. T. Page Smith on his entrance upon his ministry there. Rev. A. H. Dolphin has had farewell presentation at Lewisham, and he has been welcomed into his ministry at Scarborough. Rev. Dr. H. Gow has received farewell presentations at Hampstead on leaving for Oxford. Rev. C. E. Pike has resigned at Bridgwater. Rev. F. Woolley, of York Street, Belfast, has accepted appointment to the Mexborough and Bolton-upon-Dearne Churches. Rev. H. B. Hannah, of Horwich, has accepted appointment to the Attercliffe Unitarian Church, Sheffield. Rev. D. Cellau Evans has been publicly welcomed at Northampton. Rev. M. B. Skelland has withdrawn his resignation at Doncaster, by request.

CLEAR THE WAY.

Men of thought! be up and stirring
Night and day!
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may.
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing
Into grey;
Men of thought and men of action.
Clear the way!

Once the welcome light has broken,
Who shall say
What the unimagined glories,
Of the day?
What the evil that shall perish
In its ray.
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe,
And our earnest must not slacken
Into play.
Men of thought and men of action,
Clear the way!

Lo! a cloud's about to vanish
From the day;
And a brazen wrong to crumble
Into clay.
Lo! the Right's about to conquer,
Clear the way!
With the Right shall many more
Enter smiling at the door;
With the giant Wrong shall fall
Many others great and small,
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!

—Charles Mackay.

Aspects of Unitarianism

By the Rev. WILLIAM C. HALL, M.A.

III.—UNITARIANISM AND FREE INQUIRY.

My last note was on open-mindedness, through which the Unitarian receives new truth. With it must go free inquiry, through which he will hope to discover new truth for himself, gaining it actively rather than passively. Having a belief, he will want to know what can be added to it. Believing in God, he will want to know more and more about God; and he will inquire at all the sources of religious truth after the larger knowledge.

Can science or philosophy answer him? What says the Bible? What has his Church to teach? He will expect enlightenment from all these.

Usually we think of free inquiry in religion as inquiry made of bodies of knowledge and experience outside the man himself; but the most important inquiry he can make, and the freest, is that which he makes of himself. Religious truth is primarily and finally a revelation in his own soul. That is obvious, yet the inquiry of himself is usually the last he thinks of making. What do my education and personal experience tell me? Which would generally be accounted the first question a man asks is, usually, as I have said, the last. Let him ask: What do I really believe? Even a Unitarian may profit by this self-examination. Then, what in the light of this do I, or ought I, to believe? What is implied in it, or what follows from it The great inquiry is not of knowledge accumulated by others, of scriptural documents, of the doctrines and expositions of churches, but of himself.

Unitarians may be trusted to inquire freely in every external direction, but in the general matter of free inquiry I am more interested in the questions with which, for the health of their movement—I wish I could say their church—they prove their own being.

DEATHS.—Miss Ellen Hibbert, Birkenhead, January 13th. 82; Mrs. James Briggs, of Rochdale, at Prestwich, Manchester, January 17th, 79; Mr. Ernest Wallis, Hampstead, January 19th; Mrs. Frank Fincham, Ilford, January 13th; Mrs. James Wilson, Sheffield, January 27th, 87; Miss Esther Becker, Blackpool, January 27th, 87; Miss E. F. Grundy, of Bury, at Bournemouth, February 1st; Mrs. A. H. Varian, Dulkey, Co. Dublin, January 27th, 63; Mr. Charles Wilson, Eccles, Manchester January 28th, 21; Rev. C. E. Mercer, of Preston, at Carlisle, February 1st, 32; Mr. Owen Balmforth, J.P., Huddersfield, January 30th, 66; Mr. Henry Green, Northampton, February 3rd, 75; Rev. John Dale, Selby, February 11th, 82; Prof. W. M. Geldart, of Oxford, at Kingston, Jamaica, February 12th, 51; Mrs. Edward Tagart, Rhodesia, January 21st, 27.

South Shields Unitarian Church.

Unitarianism in South Shields owes its origin as a movement to public lectures delivered in the old Mechanics' Institute, Ocean Road, in 1869, by the Revs. J. C. Street and Noah Green. These led to the formation of a congregation, which met in hired rooms until the present "Unity Church" was erected in Derby Terrace, Westoe Road, which was opened for worship February 4th, 1874. The building is Gothic in style, with schoolroom and ante-rooms underneath, the church having sittings for 250 people. Rev. Thomas Leyland was the first minister (1871-5), and he was succeeded by Revs. W. J. Taylor (1875-8), R. Cowley Smith (1878-81), W. H. Lambelle (1881-85), W. H. Eastlake (1886-7), Alex. O. Ashworth (1887-91), J. Geary (1892-7), Supplies (1898-1901), Thomas Paxton (1901-3), Supplies (1903-7), Thomas Lindsay, with Sunderland (1907-8), Supplies (1908-15), W. H. Lambelle, with Gateshead and Darlington (1915-17), Supplies (1918-...).

There is a Sunday School, at present with about 50 scholars, and there are connected institutions, including a Ladies' Sewing Society, a Band of Hope, a "Unity Guild," and a Penny Bank. The Sunday congregation is not large, but is held together by a few loyal families and friends who have remained faithful through all sorts of difficult and trying times. There is a scheme on foot, under the auspices of the Northumberland and Durham Unitarian Christian Association, to provide a minister, with the dual charge of South Shields and Sunderland Churches, which will be realised as soon as the financial means can be found to offer an appointment, and a suitable person secured. With such a shortage of ministers as there is, this settlement may not be attained very soon; but when it becomes an accomplished fact there will be certainly greater possibilities of prosperous development and increase of strength to our cause.

The Rev. H. Bodell Smith, who has had a month's work, during January, with the South Shields Church and Sunday School, considers that, with the necessary denominational help, the prospects for a stronger Unitarian Society are sure to be good.

Unitarianism and Universalism.

By the Rev. Dr. W. Walsh.

WHEREIN does Unitarianism differ from the old Universalism on the one hand, and the New Universalism on the other? As to the first part of the query: Its doctrine of Universal salvation brought the Universalist denomination into line with the Unitarian Churches, which held the same view, though less dogmatically; as indeed, in all its viws, Unitariaism is less Ecclesiastical and more humanist in its tone; for which reason Unitarianism has been a more influential pioneer of inclusive religion, the other having lingered among the dry bones of book theology. The resemblance and the contrast between the two Unities may be set forth in the quip attributed to some wise and witty person, who, being asked to explain the difference betwen Unitarians and Universalists, replied: "One thinks he is too good for God to damn; the other thinks God is too good to damn him."

As to the second part of the query: The truest way I can put it is to say that while Unitarianism has greatly assisted in building the bridge from Sectarianism to New Universalism, it has never crossed the stream. There are shades and degrees in Unitarianism, but in general—and I will use no words but those of its own exponents—while it stands for one faith for all, and one leader for all, the faith is Christianity, and the leader is Jesus. The New Universalism, on the other hand, perceives the one faith in all the great historic religions, and acknowledges the leadership of every one of the immortal teachers and founders.

—From the Chicago "Unity."

NOTE.—It is only right to say that while Dr. Walsh is quite correct in his statements, so far as they concern the older Unitarianism, there are many Unitarians who would agree in saying that the New Unitarianism is just the same as the New Universalism described in Dr. Walsh's concluding sentence.—Ed.

Sir Henry Jones, Professor of Moral Philosophy, Glasgow University, who died recently, had much affinity with Unitarianism, and was Essex Hall Lecturer in 1905, and addressed our National Conference, at Bolton, in 1909.

The quarterly meeting of the N. Cheshire Unitarian Sunday School Union was held at Stockport, Febuary 4th, when a paper on "The Spirit of the Age" provoked a good discussion.

The Unitarian Women's League.

By Miss E. JOHNSTONE.

In contrast to last month, a note of rejoicing begins our W.L. record this month. Our President (Mrs. Bernard Allen) is making a good recovery, and is now allowed to write a letter in answer to the many letters which have poured in upon her from all parts. This is, indeed, good news for us all.

Miss Brooks Herford brought to the North much cause for rejoicing on the splendid account of work done by our Central Committee during and since the war-years. The winter meeting of the Manchester and District Branches, held at Bank Street, Bolton, on January 28th. The attendance was a good and representative one, totalling over 140 members from Ainsworth, Bolton (three branches), Bury (two branches), Chowbent, Longsight, Oldham, Padiham, Stalybridge, Stand, and Todmorden. At the little afternoon service in the chapel Mrs. Hodkinson, of Bolton, gave a thankful and encouraging address, in which she urged us to make good use of the freedom we now possess, if only in gratitude to those who in the past strove and suffered for these benefits. "Our mission in life," she said, "should not be that of trying to do folks good so much as helping one another to live happily together."

Tea was followed by a short delegates' meeting, and then all met in the big schoolroom.

Our President (Mrs. Douglas Walmsley) expressed our pleasure to Bolton for thus entertaining us, as well as Mr. Asquith and a great football team! She said that after all it is only the "League" part of the work which is new, and that it is well for us all to remember that our Churches and Sunday Schools owe great debts of gratitude to the noble and devoted—though many of them quite humble—women of the past, who had lighted and kept alight the torches, whose light is still shining for us. Three of these have lately passed away—Mrs. Dowson, of Gee Cross; Miss Johnson, of Liverpool; and Mrs. Haslam, of Bolton. She heartily welcomed Miss Brooke Herford amongst us, at the same time expressing great regret at the cause of Mrs. Bernard Allen's absence.—Miss Herford gave a stirring and inspiring account of the Women's League from its foundation to its up-to-date position in our Church, Sunday School, social, and even international life. The principle of co-operation was its foundation and its life-giving force.

Many present expressed themselves much enlightened about League work, and doubtless the fruit of Miss Herford's account will be gathered in the individual branches she otherwise would never have reached.

The Rev. Cyril Flower, M.A., speaking in place of Mrs. Flower—president of the Bank Street Branch, who was absent through illness—assured those present that the advent of their branch of the W.L. had caused a new stir of life throughout their Church and its institutions.

Resolutions of sympathy were passed with Mrs. Bernard Allen, Miss Barbara Thomas, and Mrs. Flower in their illness.

On the following Monday Miss Herford visited Mexboro', where a Sheffield and District neighbourhood meeting had been arranged for her. She gave a similar account of the birth and life of the League, and was rewarded by the formation of a branch at Mexboro'. This new branch has our heartiest good wishes for long life and useful work and continued success in the future.

At Oldham, on Tuesday, Miss Herford gave a thrilling account of international work done in the war-years. As secretary of this department, she was able to tell many incidents known only to herself. One who was present thus describes it: "It was as thrilling as the 'Scarlet Pimpernel,' and it sounded as if she had had a happy adventurous time during those awful years! But I remember her saying once to me in those awful years, 'I am not enjoying life at all in these days!'"

Wednesday evening found her having a great reception at Stalybridge, where members of other branches had gathered to welcome her. Here, again, she gave a similar account of the League and its work, and showed how through organisation our Unitarian Churches were drawn together in close fellowship. Thus links of friendship were forged which bound scattered members together all over the world.

On Thursday evening Miss Herford addressed the Longsight (Manchester) and Monton Branches, who were delighted to have and hear her. This visit to the North and Miss Herford's forceful and vigorous addresses will be remembered for a long time by all with whom she came in contact. Already some of our secretaries are taking steps to put new life into their local branches, but this will be very hard work unless the individual members do their helpful part.

Next month I hope to be able to give some account of a visit to Leeds, and the formation of a Leeds and District Branch, as well as of Liverpool and their branches.

E. JOHNSTONE.

Unitarian Worthies.

By the Rev. Arthur W. Fox, M.A.

3.—THOMAS FIRMIN.

Thomas Firmin, son of Henry and Prudence Firmin, of Ipswich, was born in June, 1632. He was apprenticed to a mercer in London, and later with a small capital he set up in business for himself. By his hospitality to such men as Whitchcote and Tillotson he seems to have been introduced to Biddle, who exercised much influence over his method of philanthropy, and taught him to inquire into all cases needing relief. He also made him heterodox in relation to the doctrine of the Trinity. When Biddle was banished he induced Cromwell to give him a pension of one hundred crowns. In 1665 the Great Plague severely disorganised trade. Firmin provided employment for those thrown out of work in making up clothing. In 1679 he formed two plans of general usefulness. This year he built a store by the river for corn and coals to be sold at cost price to the poor. Six years later he started a "Workhouse" in Little Britain to employ the poor in the linen manufactory. He employed 1,700 spinners, in addition to other linen-workers, paying them the regular rate of wages. He found their earnings came to so little that he added to their earnings by giving a bonus in coal to good workers. The scheme never succeeded, indeed Firmin lost by most of his philanthropic plans. He maintained his "Workhouse" till his death, bearing his losses with a cheerful equanimity. In 1680, when the French refugees came over to England, Firmin took a great interest in their hard case. He was the means of raising by his own personal efforts £4,000 for them, so that they could set up their trade and find a livelihood. As early as 1662 he had raised a considerable sum for the Polish Anti-Trinitarians to serve them in their hour of need. He gained his knowledge of religious controversies chiefly from the ministers who met at his table, and his own views were no doubt influenced by their conversations. When Tillotson became Archbishop of Canterbury he left Firmin to find preachers for his Tuesday lectures at St. Lawrence, Jewry. He knew Firmin's heterodoxy, but could trust his impartiality. Firmin took a great interest in Christ's Hospital, which he caused to be repaired and better ordered; where, too, he was buried on his death in 1697. In 1693 he was made a governor of St. Thomas's Hospital, the rebuilding of which he carried out with great success. Six years before he had paid for the printing of Stephen Nye's "A Brief History of the Unitarians, called also Socinians." This little work is interesting as the first instance of the use of the name Unitarian in England. Firmin always attended worship in the Established Church, putting a Sabellian interpretation upon its formularies. He does not seem to have felt the need of separating himself from its communion, in spite of his heretical opinions. He intended, had he lived, to have established what may be called "Unitarian Circles" within its border, thinking thus to have leavened its orthodoxy. He was an original member of "The Society for the Reformation of Manners," founded in 1691, and did his utmost, amongst other things, to put down profane swearing. His character was like his religion, simple and true. He was filled with a consuming desire to benefit his fellow-men. He did not believe in indiscriminate alms-giving, he preferred to help men and women to help themselves. Though a Republican in theory, he was a devoted supporter of Wiliam of Orange. John Wesley had so great an admiration of the man that he abstracted his life and published it in the "Arminian Magazine" for his followers to imitate. He is reported to have said: "I dare not say that Mr. Firmin is not as good a Christian as I am myself."

See "Dictionary of National Biography," article "Thomas Firmin," by the Rev. Alexander Gordon, M.A.

A WORTHY CREED.

I BELIEVE in one God present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

I believe in the Bible as the expression of God's will through man; in prayer as the devotion of man's will to God; and in the Church as the fellowship of those who try to do God's will in the world.

I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as the growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual; and in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure and the true, is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud and the false. —William Dewitt Hyde.

Heaven and Hell are not separate worlds, but what men make of their own lives, both in this world and in the world to come.

For the Children.

By Rev. H. FISHER SHORT.

"WHY JACK WAS ASHAMED."

Jack Simpson was clever, but snobby,
And life weighed upon him like lead;
His father was only a bobby,
And not a "somebody" instead.

Jack had brains; there was no denying that. Work at the elementary school was play to him, as was the scholarship exam. that carried him far ahead of all competitors to the Grammar School. Unfortunately Jack had an attack of swelled head. As the masters took special interest in his studies, he soon regarded himself as a superior person. The boys, however took a different view. They were mostly sons of well-to-do parents who were "somebodies," and, boy-like, they resented Jack's uppishness. At first they taunted him about being a "silly swot" and the masters' pet; but when they found that he held them in contempt as things far beneath him, they retaliated in a cruel way. Jack's father was a policeman—in the eyes of the boys, a nobody at all. And they let Jack know it. When he approached they pretended to do point duty, arrested each other, or cried "Now, move on there!" This was too much for his pride. And, though he thrashed one or two and cowed the rest, he became the prey of sullen and unworthy thoughts. "Yes," he brooded, "my father is a bobby; a common policeman, who talks bad grammar and eats with his knife. And mother only makes things worse when she tries to speak properly."

Poor Mrs. Simpson, proud of her clever son, tried to improve her speech; but when she said "You was," "you and I" instead of "you and me," mixed up her tenses and numbers, and misplaced her aitches, Jack would blaze with secret rebellion. He grew reserved and moody, and took long solitary walks to brood over the wrong life seemed to have done him. Though he had the best of fathers, and a mother who idolized him, in his foolish blindness he had become ashamed of them. And, yet, it wasn't wickedness in him: he was just too young to understand. Because he was a decent chap, he wasn't a really hopeless snob. Fond of literature, he always slipped a book into his pocket when going for a lonely tramp. One day it was Pope's "Essay on Man"—set for a coming exam. Opening it at random, he read the lines:

"Honour and shame from no condition rise;
Act well your part, there all the honour lies."

So impressed was he, that the words stood out from the page. "What a silly conceited ass I am," he exclaimed, and his burden seemed to roll off. But the end wasn't yet. With a lighter heart he hurried home, but no sooner did he enter the door than he was again fretted by the bad grammar of his parents. In desperate disappointment he went to bed, picking up a newspaper on the way. By one of those curious coincidences, the paper had the announcement of the death of a poor boy who became an eminent scholar—Sir Henry Jones, whose proud boast it was that he was the son of a village cobbler. Again his heart was eased, and again he saw a ray of welcome light. Feeling better, and thinking more wholesome thoughts, he dropped asleep, and, in the land of dreams, his eyes were really opened. Someone seemed to call him by name. He turned and looked, and a wonderful vision greeted him. Before him, radiantly robed, stood a man with a face more noble, more gracious, than ever he had seen. Unafraid and entranced, Jack gazed at the friendly apparition, and waited. Then the shining one spoke: "I am the son of a village carpenter," he said, "and I am not ashamed." That was all, but quite enough. Burning with shame for his unworthy shame, Jack suddenly awoke, and found himself alone. On his knees the springs of love and gratitude awoke within him, and his silly, shallow conceit was cast away for ever.

SUGGESTIVE THOUGHTS

By A UNITARIAN.

A converted man is one who is dominated by the spirit of love, instead of by the spirit of selfishness. He is in harmony with God, "in tune with the Infinite."

The one great means of salvation is Faith—the unreserved trust in God's unquenchable love and irresistible might. There is one fatal heresy, it is that which limits the power, wisdom, righteousness, and love of God.

Blessed is the man who is filled with the consciousness that God is around him with His perpetual care, beneath him with His supreme power, above him with His providential blessing, within him with His constant inspiration.

Christ is the Saviour of those who have learnt from him to live holy, true, and useful lives, by doing all the good they can, to all the people they can, in all places they can, and at all times they can. In this way he saves his followers from sin and its consequences.

Every man has some favourite subject to which his mind spontaneously turns at every interval of leisure. With the religious man that subject is God. He builds a chapel in his breast, himself the priest, his heart the sacrifice and the earth he treads on the altar.

National Unitarian Temperance Association.

Twelve young people, members of the Pontypridd Unitarian Band of Hope, have passed in the Competitive Examinations held by the South Wales Temperance and Band of Hope Union, including four of them in Honours.

TEMPERANCE Lantern Lectures have been given by the N.U.T.A. Lecturer at Middlesbrough, January 31st, and in South Wales, at Aberdare February 6th, Merthyr February 7th, Cefn Coed February 8th, Pontypridd February 9th. The attendances were good, and the lectures were much appreciated.

Mr. John Howell, in a paper read at a Convention in Wales, spoke of the vital importance of the adolescent period. This is the period between boy or girl-hood and man or woman-hood, and it is a vital one. It is a period when new forces are coming into being, forces which are often not understood by the boys and girls themselves. It is a period when great changes are transforming the nature, when the growth of will is perhaps greater than at any other period of life—the will, which is one of the great safeguards against evil.

Adolescence is the danger period with regard to alcohol. Sir James Crichton Browne says "It is during adolescence that the taste for alcohol declares itself." The late Sir Thomas Clouston, President of the Royal Medical Society of Edinburgh, said "We find that in almost all the cases where drunkenness had passed into its aggravated state, which we call dipsomania—an uncontrollable craving for drink—the habit began during adolescence, and beginning then it is mostly unremediable."

At a conference Mr. J. L. Paton, the Head Master of the Manchester Grammar School, spoke very strongly of the protection which should be given to adolescents in the matter of drink, and urged that every effort should be made to raise the age at which liquor can be served from 14 to 18. He told us that over 115,000 teachers had signed a petition for this reform. The petition stated: "If the State makes us responsible for the due instruction and supervision of youth in the years between 14 and 18, then we have the right to demand that young people of that age shall be safeguarded from the temptations of alcohol, and the corrosive atmosphere of the tap room."

Those teachers were right in their demand. In Australia the age is already 18. In Tasmania and New Zealand it is 21, and in Canada, before Prohibition, the age varied from 18 to 21. We must continue to make this demand until the age in this country, too, has been raised.

THERE is one destiny for all, which is Eternal life; and one heaven for all, which is God's reign within and without. No power can defeat the sovereign purpose of God—no revolting Satan, and no tormenting hell—for He will bring all things into subjection to Himself.

—Rev. Dr. W. Walsh.

Every man who is trying to do what he can to do what he ought, to live so as to make his life a blessing to the world, is being saved himself in the process—saved by becoming a saviour.

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4, Ashton Grove, Crystal Road, Blackpool, is at liberty to take Sunday Engagements.